

nn 5.3.4.

NB.6.

HARPHIUS [DE HERP or ERP] (HENRICUS)
-1478.

7572. In Latin and English, on paper: written
about 1915 at Oxford: 13×8 in., 1+8+
15 leaves.

A modern transcript by Miss E. G. Parker (from a copy made by Andrew Boorde in the London Charterhouse about 1520 and now MS. Douce 262 in the Bodleian Library) of the 'Directorium quoddam breuissimum mentis in Deum ad consequendam vite perfectionem, fratris Henrici Herpe ordinis minorum de obseruantia', or, as it is termed in the colophon, 'Exercitium amoris vnitiui', a religious mystical treatise in 7 chapters; followed in a second hand by a translation of the same into English. The suggestion made by the Rev. H. O. Coxe and Mr. F. Madan that this 'Directorium breuissimum' is a translation made from the Dutch by Petrus a Blomenenna (*rectius* Blomevenna) is due to its confusion with another of Herp's works, the much longer 'Directorium aureum contemplationum'.

In the Douce MS. 'The dyvyne Cloude of Unknowyng', a devotional treatise in English, occupies the first 132 folios. Then follow three

little treatises copied by Andrew Boorde; (1) on fol. 132^v, a treatise on repentance, beginning 'When a soll begynyth to fele grace'; (2) on fol. 134, the 'Directorium' (here copied); (3) on fol. 139^v, 'The Pystell of privat counsell' beginning 'Gostly frende in gode'. On fol. 1 of the MS. is 'Liber domus Salutacionis Matris Dei prope Londinium Ordinis Carthusie'—the Charterhouse; the cataloguer adds 'about A.D. 1500' and says the Boorde MSS. were added about 1520, which would be while he was still in the monastery.

Brother Henry Herp was a Flemish mystic whose works were very popular. The 1474 'Speculum aureum' [printed by Peter Schöffer at Mainz] is a noble volume of sermons. In the 'Theologica mistica D. Hen. Harphii', 1601, p. 567, is a chapter which begins like this little treatise, but it is not the same throughout.

Boorde's restless spirit was "nott able to byd the rugorositye off your relygyon", as he wrote to the Prior—see his letter in the Life by Furnivall in no. 2084, p. 47; but these three tractates testify to a longing for a mystical union which the burden of the flesh did not permit him to enjoy. Any one wishing an insight into what Sir Thomas Browne calls Christian annihilation should read chapter vi of the 'Directorium', leaf 7 of the translation in this MS. Perhaps in the Fleet prison the broken spirit of the weary and worn traveller found comfort and consolation in the words of Brother Herp—I like to think so!

[W. O.]

7572

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Oxford.

66, GREAT RUSSELL ST., London, W.C. 1 ^{Removed from 232, High Holborn} 41

198 HERP (Henricus) Speculum Fratris Henrici Herp: de preceptis divine legio. Thick sm. 4to, woodcut pasted on title, large and small **gotbic letter**, double columns, 52 lines, initials in red and gold rubricated throughout, in a stamped binding of Netherland's calf, over oak boards; the centre panel of upper cover, measuring 4 by 2½ in., represents the "Image of Pity," the figure of our Lord standing in an altar-tomb with His hands crossed before Him, His head surrounded by a cruciferous nimbus. On His right are the reed and sponge and the spear leaning against the ladder, Judas's purse, the pinchers and two pots of spice. A vessel for the vinegar occupies a position on the left, where are also the pillar with a rod of twigs and a triple scourge placed saltire-wise in front of it. Above the left arm of the cross is the cock. A border bearing this legend reads: "O vos omnes qui transitis per viam attendite et videte si est dolor similis sicut dolor meus." This panel is surrounded by a frame, in the corners of which are double-headed eagles, and in other sections roses and fleurs-de-lys. The panel on under cover, measuring 4 by 2½ in., is divided into two sections separated by a lion, a wivern, a gryphen, and a pelican in its piety, the other compartments are stamped with the same animals, the surrounding border is the same as that on upper cover. £12

Impressum in Argentina per Joannem Knobloch, 1520

* * Upper panel, Weale 388, lower panel, Weale 400. The design of the panel on under cover is similar to one used by Anthony van Gavere of Bruges.

I had this copied thinking
at first it was by Bonde himself
It is an interesting statement
of myphum.

M.O.

S.C. 21836 In Eng. & Latin on parchment: written in the
15th & 16th cent., by W. Tregood(?) and A. Boorde: $7\frac{1}{8} \times 5\frac{1}{2}$
iii. # 162 lines

"The dyvyne cloudy unknowynge" a devotional treatise. part
by Walter Hilton.

"In about 1520 Andrew Boorde added (1) on fol. 132^v a treatise
in repentance, beg. 'When a soull begynyth to fele grace' (2) on fol.
134 *Directorium quoddam brevissimum mentis in Deum* -
(which is here copied) It may be the translation from
the Dutch made by Petrus a Blomenra: (3) on fol.
139^v 'The Pystell of prynces counsell' also written according
to the edition, by A. Boorde: beg. 'Gostly frende in gode'

On f. 1 of the ms. is *Liber domini Salutacionis Matris
Dei prope dundunum Ordinis Cisterciensis* - the
Charterhouse (about a.D. 1500)

(f. 134)

Directorium quoddam breuissimum mentis in deum,
ad consequendam vite perfectionem, fratris Henrici
Herpe ordinis minorum de observantia, viri vtiq^{ue} viteque (1601 ed.)
devotionis precipue atque excellentis litterature.

Theologia
 Mystica D. Hen.
 Harpini, 1601.
 page 564.
 no word of Herpe
 in this printed
 copy, which differs
 somewhat.

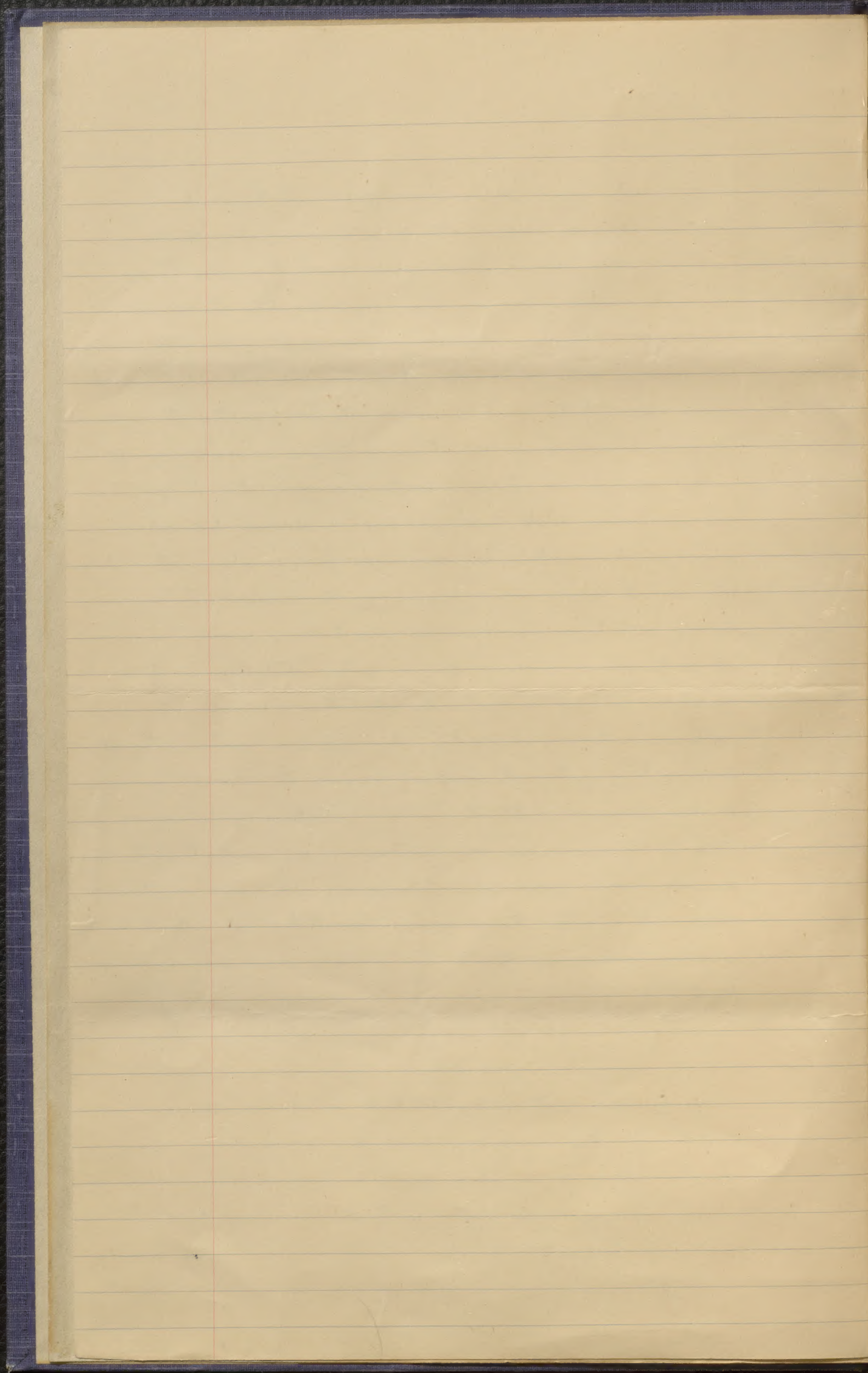
Quicumque post rudes vite actus decursus post adeptum, ali-
 qualem sensualitatis mortificationem vtiq^{ue} presentis et omnium
 non solum mundanorum sed etiam inutilium occupationum per-
 venire voluerit ad internam contemplationem et vite perfectio-
 nem considerare debet duas esse vias in idipsum deducentes
 Una via est scolastica et communis fere omnibus: set labor-
 iosissima et longa nimis: quorum est accensus ab exerci-
 tatione virtutum moralium ad charitatem; quorum inquam
 est contemplatio quasi penitus in parte intellectiva: ut sic
 invisibilia dei per ea que sunt intellectu respiciant et ex
 creaturis creatorem silogisent: alia vero via mystica est et
 fere omnibus ignota set facilior, brevior et uberior in qua
 divinus dionysius constituit aliarum virtutum perfectionem
 itens in operatione sua via affectiva: que consurgit potius
 per aspirationes quam per meditationes; Et huius vie licet
 multe sint sentite: tamen gracia brevitatis ad habendum
 quoddam breuissimum directorium in hanc viam proficiendi sic
 faciet.

Capitulum. ij.

(f. 134. b.)

In principio debet quis habitare se ad hoc exercitium ex-
 equendum in hunc modum; quod fere per medium annum
 vel plus vel minus secundum quod se proficere conspexerit; In
 principio suarum exercitationum recolliget fasciculum divini amoris
 recolligendo omnia vel specialia amoris insignia: que christus

(secundum)



secundum

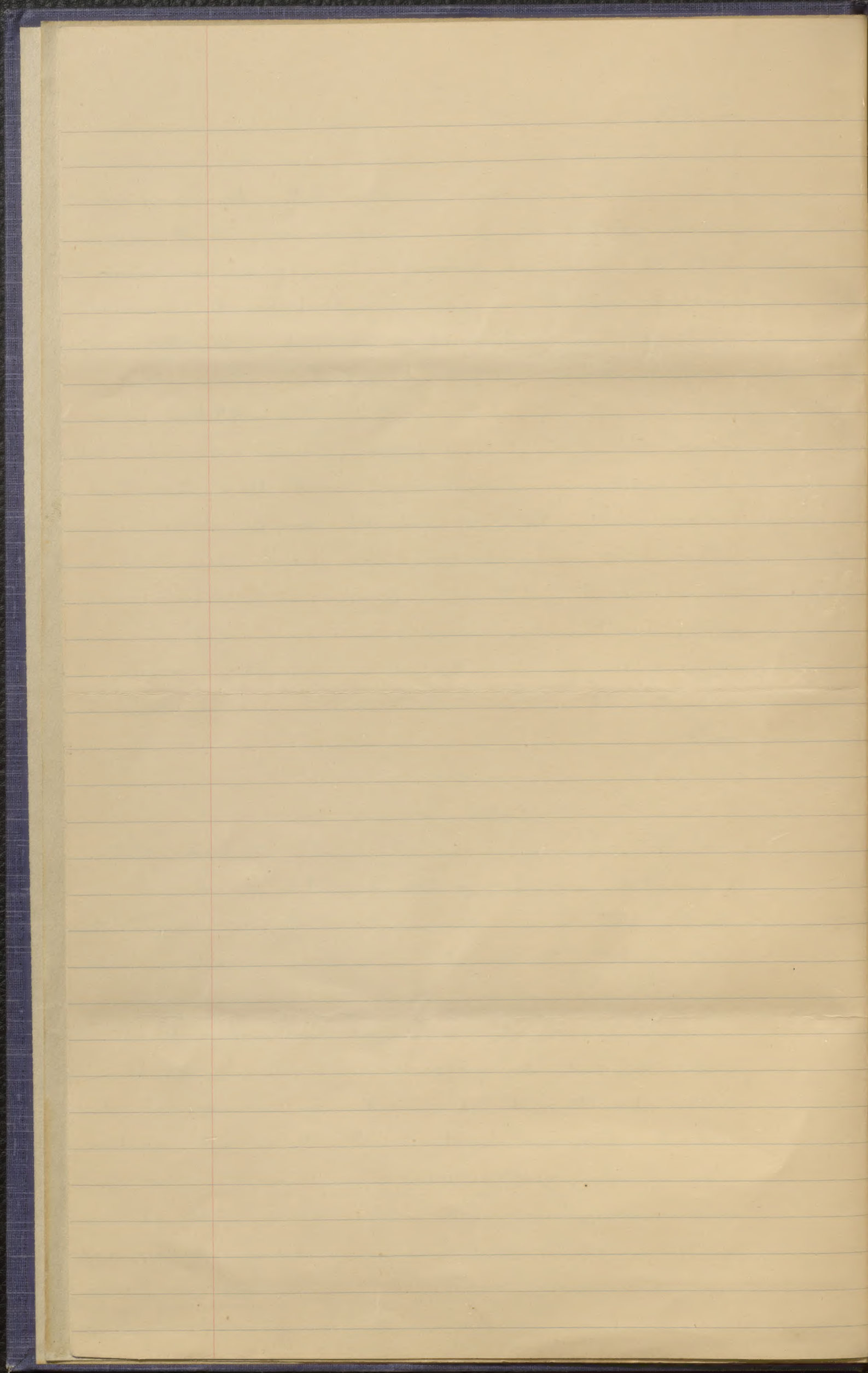
divinitatem vel humanitatem nobis ostendit ad inflammandum
 cordis igniculum et precipue recolendum passionem dominicam
 et hoc quantum ad tria: Secundum beatum bernardum scilicet
 quantum ad opus ad habendum compassionem quod est incipien-
 tium: Et modum ad excitandum in se veram imitationem
 quod est perficiendum: quia in modo perficiendi inuenimus
 speculum omnium virtutum scilicet abississalem ^[sic ms.] humilitatem.
 incomprehensibilem mansuetudinem. patientiam autem ultra
 humanam estimationem et sic de singulis virtutibus que
 potissime claruerunt in illius passione; Teruo inspiciendo scilicet
 illam eminentissimam charitatem: que coegit illum subire tam
 horribile genus mortis unde considerabit ipsam divinitatem tamquam
 interno amore omnia illa pro amore generis humani perficien-
 tem: et hoc est perfectorum. Et ideo ad perfectionem volens
 in hijs exercitacionibus venire principaliter diriget intencionem
 et consideracionem ad causam. ut sic inflammetur: secundo ad
 modum ut ad sequelam incutatur: teruo ad opus ut etiam com-
 paciatur:

(*f. 135)

Capitulum: iij.

[sic ms.]

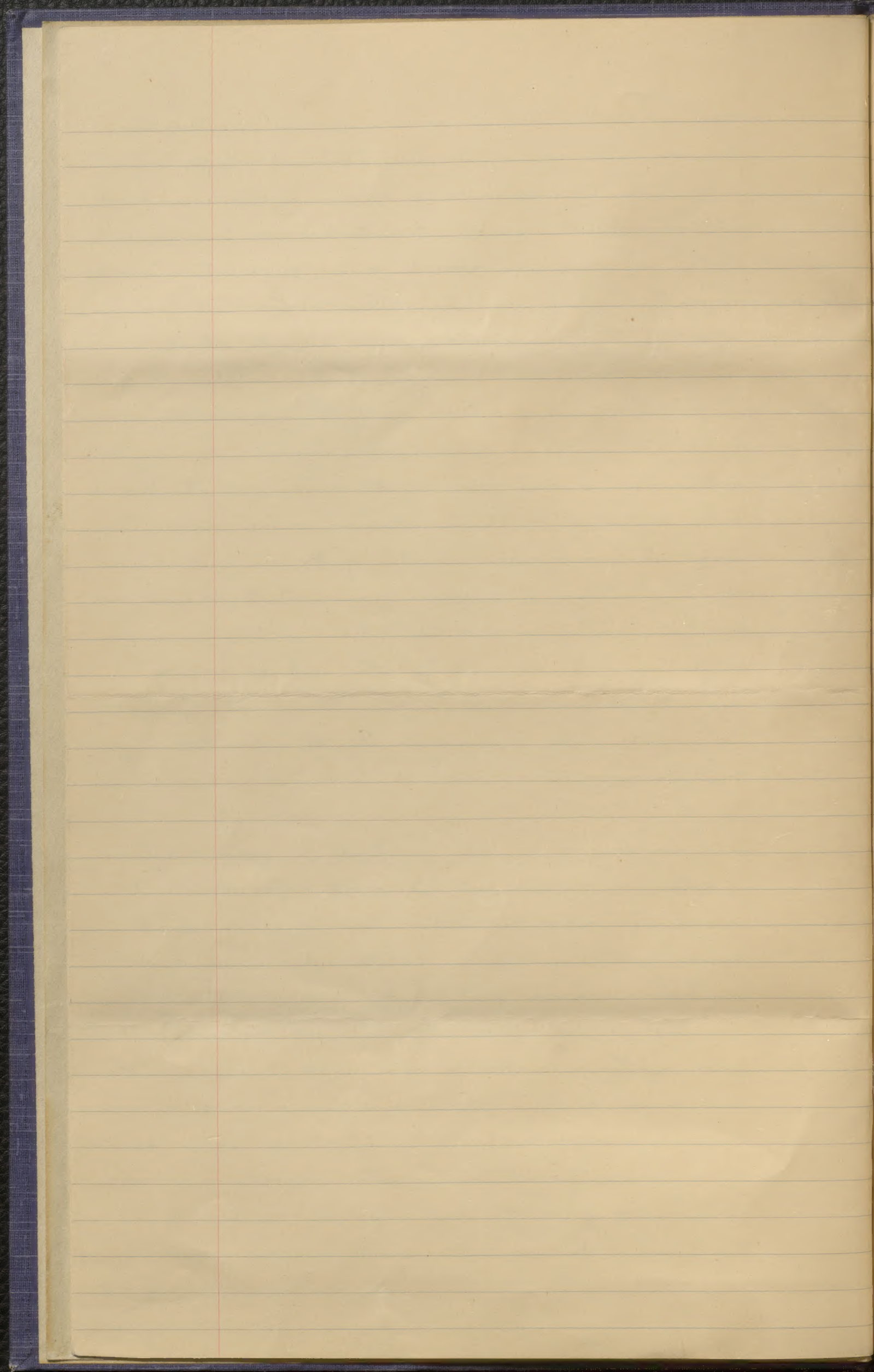
Verumtamen in omnibus exercijs* diligenter intendere debet:
 quod nullum exercitium* proprietate frequentet et sollicitius
 advertere debet in sua introversione quod in suis exercijs* tractum
 spiritus sancti iugiter obseruet qui multipharie multisque modis
 nunc per unum nunc per aliud spiritum humanum magis
 inflammat quo valeant omnes vires eius recolligi et in
 dilectum trahi: et ideo quaquaversum liberalissima divina
 bonitas illum traxerit ad sequendum in exercijs suis vicibus
 adaptabit: Quia omne exercitium eius erit ad inflammandum
 cordis igniculum quod in principio sine promeditacionibus et
 consideracionibus divini amoris in primo reflexu cordis ad deum
 incendi non potest; Sicut videmus in edificijs aruatis: quod
 (primo



primo supponuntur ligna ut sic muri firmitas superedificetur:
 Cum vero fuerit superedificata tunc subtrahuntur ligna sup-
 posita: Sic etiam postquam hoc amoris exercitium sic fuerit
 per tempus aliquod exercitatum tunc tandem sine premissa medi-
 tatione quocienscumque voluerit in ipso primo reflexu mentis
 (*f. 135. v) et affectus in deum immediate inflammabitur * Et hec in-
 flammatio est unicum instrumentum et radix istius vie
 iusticie: Vide consurgat virgula et stipes arboris de qua
 crescat arbor totius perfectionis que dicitur aspiratio ad amorem
 unitivum qua scilicet fidelis anima aspirat flammigeris
 desiderijs per amorem viri infinito amori qui est deus et
 ab eo penitus absorbi Et hec aspiratio unitivi amoris exci-
 tanda est cum maxima violentia spiritus ita quod exinde
 plerumque extasim et maximam penam sentiat eo quod non
 dum est habituatam sine habitatum ad tale exercitium
 sustinendum: Vide vix credibile esset quid in conspore nec
 dum aptificata tunc contingit presertim in hijs qui virgorose
 hoc exercitium ^[sic MS.] unitivi amoris prosequuntur de quibus tamen gracia
 breuitatis superscedo.

capitulum iiii: de modo exercitandi amorem.

Præterea ad perveniendum ad consuetudinem exercitandi
 amorem hunc unitivum debet fidelis anima in quovis loco et
 tempore. ambulando. sedendo. iacendo, etiam commodando
 assuescere semper ad dilectum aspirationes mentales et quando-
 que etiam vocales emittere: formando ad orationes debitas
 quas augustinus ioculatorias vocat utpote dicendo: O amor
 meus O sola spes mea: O totum refugium meum et omne
 desiderium meum: Ihesu amantissime utinam * dignus inuenias
 ut anima mea tuo dulcissimo fruatur amplexu: immo ut
 tu in ea et ipsa in te vicario amplexu recreetur ut sic
 eius tepiditas ab immenso tui amoris incendio valentur in-
 (calescat



perfectissima adaequatione omnium virtutum.

Capitulum vj. de iij^{or} ramis vel exercitijs concomitantibus.

(* f. 135)
 Amor unitivus est arbor felicissima et perfectissima in perfectione viatoris: que quatuor ramis adornari debet id est quatuor exercitijs concomitantibus que sunt; Dare. Exigere. Conformare. Unire. Primo debet dare omnia. quodcumque spiritus divinus per inspirationem internam spiritualiter exigere potest et precipue perfectam abnegationem et elongationem sensualium vel malarum oblectationum quibus immiscatur et maculatur inordinatus affectus in multiloquio. vaniloquio. ociositate. vana societate. in cibo et potu et cetera. ac perfectam mortificationem naturalium passionum scilicet inepta leticia. inordinata tristitia. in inordinato timore. in vana ope. in mundano honore et sic de alijs; Semper gerens cor super omnem multiplicatam et occupationem tamquam stabilitum in deum et elongatum ab omni vicissitudine humanarum rerum; Nulla timens adversa; nulla affectuans prospera; Ad hoc laboraverunt gentiles philosophi quanto magis christiani; et precipue religiosi et sic secure veniet ad secundum exercitium^{lat} quod est exigere; Unde debet a deo non solum omne quod habet: set etiam omne quod est: verum tamen in omni quod eget a deo nunquam debet exstinguere aliquid ad fruendum set ad utendum; Hoc est nunquam debet quiescere in donis de quantumcumque magnis set tantum debet eas uti ad maiorem perfectionem consequendam; Et ideo quicquid deus dederit: sine seipso semper minus reputabit semper famelius remanebit; Nam multi quiescentes in adeptis donis vel gracijs a desiderio magis proficiendi refrigerant: Et ideo securius est ea tantum petere que deducunt ad veram perfectionem scilicet divinam gratiam et super omnia nudam et intentissimam charitatem
 (et

et ut divina liberalitas illuminet intellectum eius ad verissime ^(f. 137. v.) cognoscendum seipsum id est suam vilitatem in nichilitatem et etiam deum id est precipue ac potissimum diuinum beneplacitum ad illud exequendum; Porro tertium exercitium conformare: scilicet quod se conetur conformare christi humilitati in omnibus virtutibus que precipue relucent in eius despectissima dolorosissima et acerbissima passione et precipue imitari eum totis viribus in affectu profundissime humilitatis et vilitatis; Non putet enim quod per exercitia propria ad illas virtutes perungere possit; Sed eas in principio consurrectionis huius vnitum amoris ad deo ardentibus affectibus expostulet; Quartum est vivere tam plenissime voluntatem suam voluntati diuini sine retractione cordis. quod scilicet cum quadam complacentia mentaliter medullitus etiam omnibus aduersis que contingere possunt in tempore vel eternitate se deo liberaliter offerat ut sic tandem diuinum beneplacitum fiat sibi summum desiderium: siue sint aduersa exteriora ut infirmitates, persecutiones, derisiones, oblationes, scandala, et similia; Siue interiora ut subtractiones gracie diuine influencie, siue obnubilaciones mentis et sensuum, vel in-
 frigidaciones affectuum, vel etiam temptationes et similia: Et in hoc tempore magis ^(f. 138) sollicitus erit inueniri dilecto fidelis: certe sciens quod dilectus hec facit: vel permittit ad probandum illius fidelitatem ad et ad ditandum bonis suis et gracijs eam fidem inuentum: Et ideo tunc maxime cauere debet ne defluat nec querat solacium in vanis et inutilibus occupationibus, vel ne ocio torpiat set semper in quantum potest in bonis exercitijs et operibus se teneat: quia licet pro tunc bona opera vel exercitia non sunt sapida tamen magis deo accepta et nobis meritoria si facimus quod in nobis est; Similiter quantum ad eterna se liberaliter conferat diuino beneplacito: etiam si illum ponere vellet
 (eternaliter

eternaliter in inferno quantum ad penalitatem. set non quantum ad caritatis et voluntatis separationem: Et licet hoc difficile videatur quia natura hoc omnino refugit: Per multiplicata tamen desideria et per diuinam gratiam affectum super effluentem ad hoc peruenire potest: quod tam prompte et liberaliter se offert ad sustinendum totius inferni penalitatem quam ad suscipiendum eternam gloriam. et gaudium beatorum; Hic est notandum quando sese quis in aliqua virtute adipiscenda. videlicet. in abiectione sui per humilitatem: vel resignacione sui ad paciendum eternam penalitatem propter diuinum amorem et similia cum se sentit ad illam virtutem ita affectatum: quod sine ulla retrac^[+]ione cordis id est nature sensualitatis se liberaliter offerat in illam voluntas rationis etiam tempore subtracte gratie: tunc sciat se uirtutem illam diuino munere plenarie assecutum; Si vero voluntas rationis voluntarie se offerat ita tamen quod voluntas naturalis adhuc contradicat: signum est uirtutis adhuc minus per flammigeras affectiones excitare; Et ista quatuor pro temporis vicissitudine excitari debent et hoc in hunc modum ut practica detur simpliciter.

De practica predictorum quatuor exerciciorum
capitulum vij^{mo}

Cum primo cum senserit inflammatum cordis igniculum; primo debet superincendere omnem defectibilitatem id est omne vicium. non tamen currendo per singula vicia: set uno fasciculo summissens omnem suam imperfectionem. proiciet in illum infinitissimum ignem diuini amoris ut omnia consumantur; Deinde offerat liberaliter omnia quecumque deus ab eo exigere poterit in tempore vel eternitate; Et si in principio sensualitatis contradicat nichilominus^h tamen^{et quod} voluntate rationis offerat; Deinde exigat a deo quod est,
(habet

(f. 139.)

habet; Hoc est primo exigit et petat ab eo purissimam
 illuminationem mentis ad cognoscendum veraciter semetipsum
 id est propriam vilitatem et nichilitatem Et etiam ad
 cognoscendum plenissime divinum beneplacitum ad fideliter
 illud exequendum; Ad quod se offerat tam ~~per~~ paratum
 in omnibus sine retractione cordis sicut umbra movetur
 ad motum interpositi; Nam divinitas lumen est; Humanitas
 autem interpositum est; Et voluntas nostra erit umbra; Ita
 quod sicut umbra movetur ad motum interpositi: sic volun-
 tas nostra movebitur ad conformitatem vite christi quod est
 conformare; Et in hac umbra fructus dulcissimus ipsius
 spiritus degustatur; Sub umbra (inquit) illius quem de-
 siderabam sedi et fructus eius dulcis gutturi meo; Et ideo
 sumopere aspiciere debet: ad conformitatem vite ^{christi} in virtutibus
 sintillantibus desideriis, expostulando ut eisdem virtutibus ani-
 mam suam adornare deus dignetur; Quia virtutes multo-
 cius per flammigeras oraciones quam per exercitia conquisi-
 untur; Ex hijs breviter premissis ac velut in quoddam fasci-
 culum pariter collectis ulterius conscendere debet per amorem
 vinctum in ipsam caritatem increatam quæ deus est; Ut
 sicut ibidem anima liquefacta feliciter omnium eorum que
 petijt a domino quasi sigillatim quadam impressionem
 recipere mereatur; Et qui se in talibus frequentaverit
 et hijs perseveranter inheserit impossibile esset quoniam ad
 vite perfectionem perveniret; Ad laudem domini nostri
 ihesu christi: cui est honor et gloria in secula seculorum,
 Amen.

(f. 139.b.)

Explicit exercitium amoris virtuti a fratre Henrico
Herp. compositum ad vite perfectionem tendentibus
per utilissimum Directorium. Conscriptumque per Dominum
andream Boorde: per quo exoro in caritatis vinculo;
ut preces pro eo ad ihesum fudere curetis.

A short guide ~~to~~ to lead the mind
 towards God, for the attaining perfection of life
 from the observance of
 By Brother Henry Herpe, of the order of
 the ~~minors Observance~~, a man distinguished
 for devotion and of excellent learning -

If any one

~~whoever~~ has left the rough turmoil of
 active life, has attained to some mortification
 of the senses, has renounced the affairs of this
 life, has withdrawn not only from worldly
 but from all useless occupations, and now
 desires to engage in inward contemplation,
 and to strive toward the perfect life, such
 a one should consider that there are two
~~paths~~ ^{paths} which will lead him towards his goal.

The first is the path of the schools, common
 to nearly all, but of great labour and over-lay.
 Those who follow it rise from the moral virtues
 to charity; their contemplation is lodged
 so to speak wholly in the understanding; thus
 they behold the invisible things of God
 through intelligible things, and reason
 out the Creator from his creatures.

There is, however, another ~~long~~
 path, the mystic, unknown to well-nigh

V

Handwritten text, mostly illegible due to fading. The text appears to be organized into several paragraphs, with some lines starting with capital letters. The ink is very light and the paper is aged and discolored.

Handwritten text at the bottom of the page, also mostly illegible. It appears to be a continuation of the text from the upper section.

all, but easier, shorter, and more fruitful. It was in this path that the divine Dionysius established the perfection of the other virtues, using the & method of the feelings in his operations. This path rises by aspirations rather than by meditations. And whereas there are many branches of this path, it will be useful, for the sake of saving time, to have a brief guide to it.

Chapter II

In the beginning one should prepare oneself for this practice in the following manner, taking half a year, more or less, according to the ~~degree~~ ^{amount} of ~~one's~~ ^{made} progression. At the beginning of his exercises a man will receive ~~the volume~~ ^{sum up} of divine love, gathering together the proofs of love, all and singular, which Christ has shown to us, both ^{according to} ~~in~~ his divinity & ^{according to} ~~in~~ his humanity, for the kindling of a fire within the heart, and especially for the bringing to mind of the Lord's passion. This should be in three ways. According to blessed Bernard, one method is that of sympathy — a method for beginners. Another is to ~~move~~ spur oneself ^{on} towards true imitation & — this is for those approaching perfection. For in the process of becoming perfect we find all the virtues

reflected, viz. unfathomable humility, incomprehensible gentleness, patience beyond human computation, and so with the other ^{Several} virtues which shone forth in his passion. Thirdly, there is the method of contemplating that exalted charity which constrained him to suffer so horrible a death, ~~from~~ ^{by} which the ~~seeker~~ ^{adept} after perfection will be brought to regard the divine nature itself as accomplishing all those things by a kind of internal love, from love of the human race. This is for those who are now perfect. And thus he who desires to arrive at perfection in these exercises will direct his attention and his contemplation ^{firstly} ~~chiefly~~ to the cause, in order that he may be so kindled; Secondly to the manner, that he may be impelled to imitation; thirdly to the work, that he may be even joined in it.

Chapter iii.

However in all the exercises the aspirant ~~must~~ must take diligent heed not to employ any one exercise with peculiar frequency; but he must keep ^{and assiduously} anxious ^{and assiduously} watch in his introspections for the impulses of the Holy Spirit, who in many and divers modes kindles to water fire the spirit of man that so all its powers may be united to one end and drawn on towards love. Therefore in whatsoever direction the divine goodness may

The first part of the book is devoted to a general
introduction of the subject. The author discusses the
importance of the study and the scope of the work.
The second part of the book is devoted to a detailed
examination of the various aspects of the subject.
The author discusses the different methods of study and
the results of the research. The third part of the book
is devoted to a summary of the findings and a
conclusion. The author discusses the implications of the
study and the future of the subject.

~~have~~ must liberally have impelled him, he will adapt
 the sequence of his exercises to the following of that
 lead. For all his exercise will be for the ~~the~~
 increasing of that flame which at the beginning cannot
 be kindled by the ~~first~~ ~~or~~ spontaneous movement of
 the heart toward God without previous meditation and
 contemplation of the divine love. So we see in building
 with arches that at first timbers are placed beneath
 and the wall built solid above; then, when the super-
 structure is firm, the timbers are withdrawn from below.
 Similarly, after this exercise of love has been
 practiced for some time, in the end the heart, without
 preparatory meditation will kindle toward God
 at will, immediately, and by the first motion of
 mind and soul. Now this kindling is the one instrument
 and root of this path of justice. From it will rise
 both stock and branch of the whole tree of all
 perfection, which is called aspiration toward uniting
 love, by which the soul of the faithful aspires with
 fiery longing to be united by means of love with the
 infinite love, which is God, and to be utterly absorbed
 in it. And this aspiration toward uniting love
 is to be urged forward with the utmost vehemence
 of spirit, in such wise that ecstasy is felt
 and great pain because ~~the~~ the soul is not
 yet accustomed or qualified to sustain such

exercise. It is hardly believable what things thence arise in a body not yet adapted to this practice, especially in those who vigorously pursue this exercise of unifying love. But for the sake of brends I pass over these matters.

Chapter ~~III~~ II

On the mode of practising love.

For the sake of attaining to the custom of practising unifying love, the faithful soul, in whatsoever place and time, walking, sitting, lying, even eating, should become accustomed to send forth mental aspirations ~~be~~ toward love, and sometimes vocal as well, forming them into the prayers called by Augustine ejaculatory, and saying: "O my love; O sole hope of mine; O my entire refuge and my desire; most loving Jesus, would that I may be found waiting that my soul should enjoy Thy most sweet embrace; nay, that Thou art it and it in Thee may be refreshed by mutual embracings, that so it's ~~may be violently inflamed~~ ~~luteousness~~ may be violently inflamed by the fire of Thy immeasurable love; O soul of my soul; O life of my soul; Thou art my ~~only~~ ^{whole} desire; I offer my whole self to ~~Thee~~ Thy whole self, one to one, one only to one only; would that in me may be fulfilled Thy

prayer to the Father is which Thine servant:
 'Father, I beseech Thee that they may be one
 as We are one', I in them and Thou in Me,
 that they may be joined in one'. And other
 such prayers without number, which the
~~devot~~ devout soul many times repeats. Rightly
 they are called aspirations. And this is the
 first exercise in every path to perfection.

Chapter ~~IV~~ V

When a man feels himself inflamed and
 drawn upward then all the images lodged in
 the intellectual part of his nature are to be
 relinquished however noble they may ~~some~~
 seem and however useful for inflaming the
 soul, whether they are of the divine bounty, ~~boon~~
 power, wisdom, and so on; for the mind itself,
~~when~~ when filled to its depths with the fire
 of love, presses with lively haste on through
 these till it arrives at the inner silence.
 Here there is no operation of the man himself,
 for God alone works; the human spirit is ~~active~~
 passive and God active. And though at such
 a time divers exercises make their claim upon
 the soul, yet all are for the moment to be
 repealed and simply put aside, while the soul

follows its inward motions & hastens its onward progress towards God. And since ~~for the~~ ~~as~~ thenceforth the Holy Spirit teaches concerning all those things that are transacted between the divine and the human spirit, I forbear to proceed. This exercise, then, of unifying love, which is hidden from many, is the beginning of all perfection, because by that love all temptations to faults is consumed. Hence Peter^t Ravennas^a says: "It is a tender and delicate warfare to gain the victory over all vices by love alone. That love is also a fountain of all virtues up to the highest perfection, since it constrains a man to aspire towards every manner of divine likeness in the fullest mortification of all vices and the most perfect acquisition of all virtues."

Chapter v

On the four branches, or Companion exercise
 Unifying love is ~~the~~^{the} most fertile and perfect tree in the perfection of the traveller. It should be adorned with four branches, that is to say, four accompanying exercises, and these are: Giving, demanding, conforming, uniting. Firstly, the aspirant must give everything, whatever the divine spirit can exact spiritually,

by internal inspiration, especially ^{the} ~~perfect~~ complete renunciation and putting aside of all sensual and evil delights by which the soul is ensnared and stained: inordinate affections, much speaking, vain speaking, sloth, vain company, the pleasures of eating and drinking, and so on. There must be complete mortification of the natural ~~to~~ passions, namely foolish joy, inordinate sadness, inordinate fear, vain hope, desire for worldly honour, and so forth. The heart must be kept raised above all multiplicity and all occupations, as being established in God and removed from all the changes of human affairs. No adversity may be feared, no prosperity grasped at. To attain this the gentile philosophers laboured: how much more, then, Christians, and, above all, the religious? And so one may pass on confidently to the second exercise, which is demanding. He must demand from God not only all that he has but all that is. However is all that he does he must never demand from God anything for enjoyment but only for use. That is, he must never rest content with God's gifts, how great soever, but only use them for the attainment of greater perfection. Thus whatever God

may have given him he will always think too little for him, and will always remain hungry. For many, by resting satisfied with the gifts and graces they have received, have the rather cooled from their desire of progress. Therefore it is safer ~~only~~ to ask only those things which lead to true perfection — that is, the divine grace, and above everything naked and intense charity, and that the divine bounty may illuminate the mind ^{to} the most true knowledge of self, that is, of one's own evilness and nothingness, and of God, that is, ~~chiefly~~ and firstly and chiefly the divine pleasure, for the doing of it.

The next is the third exercise: Conforming. That is, a man must endeavour to fashion himself according to the likeness of Christ's humility, in all the virtues which most chiefly shine forth in His most despised, most painful, most bitter passion; and especially to imitate Him with all his strength in the love of deepest humiliations and ~~evilness~~ ^{ignominy}.

Let him not think that he can attain to these virtues by his own exercises, but let him ~~then~~ ^{the beginning} when that unifying love begins to rise in his breast let him demand them from God ~~with~~ with ardent yearnings.

The fourth is ~~off~~ trusting - trusting his will with the divine will without any reserve of the heart. Whatever adversity may happen to him either in time or eternity, he should, with inward and heartfelt acceptance, offer himself generously to God, that so the divine pleasure may become his supreme desire. ^{This he should do whether} ~~and similarly~~ if there be external adversities, as illness, persecutions, contempt, reviling, scandal, and so forth, or whether there be internal adversities, such as withdrawal of the influence of divine grace, clouding of the mind & sense, coolness of the affections, vain temptations. At such times he will be anxious chiefly to be found faithful to his Beloved, well knowing that his Beloved is doing these things, or permitting them for the proof of his fidelity, and for the enriching him, when found faithful, with His goods and graces. And so at such times he should take especial heed not to fall back and not to seek comfort in vain or in useful occupations, but yet not to sink into sloth but always to be assiduous as far as he can in good exercises and works. For though good works and exercises may for the time have lost their savor, yet they are pleasing to God and meritorious in us if we do what

we can. Similarly with regard to things eternal: let him
 freely yield himself to the divine pleasure, even if
 it were God's will to place him in Hell eternally —
 by way of punishment; that is, not by way of separation
 from the divine will and charity. And though this
 seems difficult, since nature altogether abhors such
 a doom, yet by multiplied devices, and by the divine
 grace poured gradually upon the soul, ~~it becomes~~
~~possible. Indeed the man~~ a man may nevertheless
~~arrive at this~~ reach a point at which he will
~~promptly and liberally~~ offer himself to undergo
 all the penalties of Hell as ~~promptly~~ readily and
 as ~~freely~~ freely as to enter eternal glory
 and the joys of the ~~blest~~ blest. Here it
 must be noted that when a man finds himself
 to have reached a certain point in the acquisition
 of some virtue, namely in the humble discarding
 of himself, or in the resignation ^{it is} of himself to
 eternal punishment for the sake of the
 divine love, and ~~so~~ so on — when he feels
 himself so devoted to that virtue that without
 any ~~recalcitrance~~ ^{recalcitrance} of the heart, that is, of the
 sensual nature, ^{his rational will} he can offer himself ^{itself} liberally
~~to the will of divine reason~~, even at a time
 of the withdrawal of grace — then let him
 know that by the divine bounty, he

has attained that virtue in full measure. But if his rational will offers itself voluntarily while the natural will still opposes, it is a sign that the virtue is as yet insufficiently aroused by ardent longings. Thus these four exercises should be practised according to their seasons, and that in the following manner, which is set forth that the simple may have a practical guide.

Chapter VII

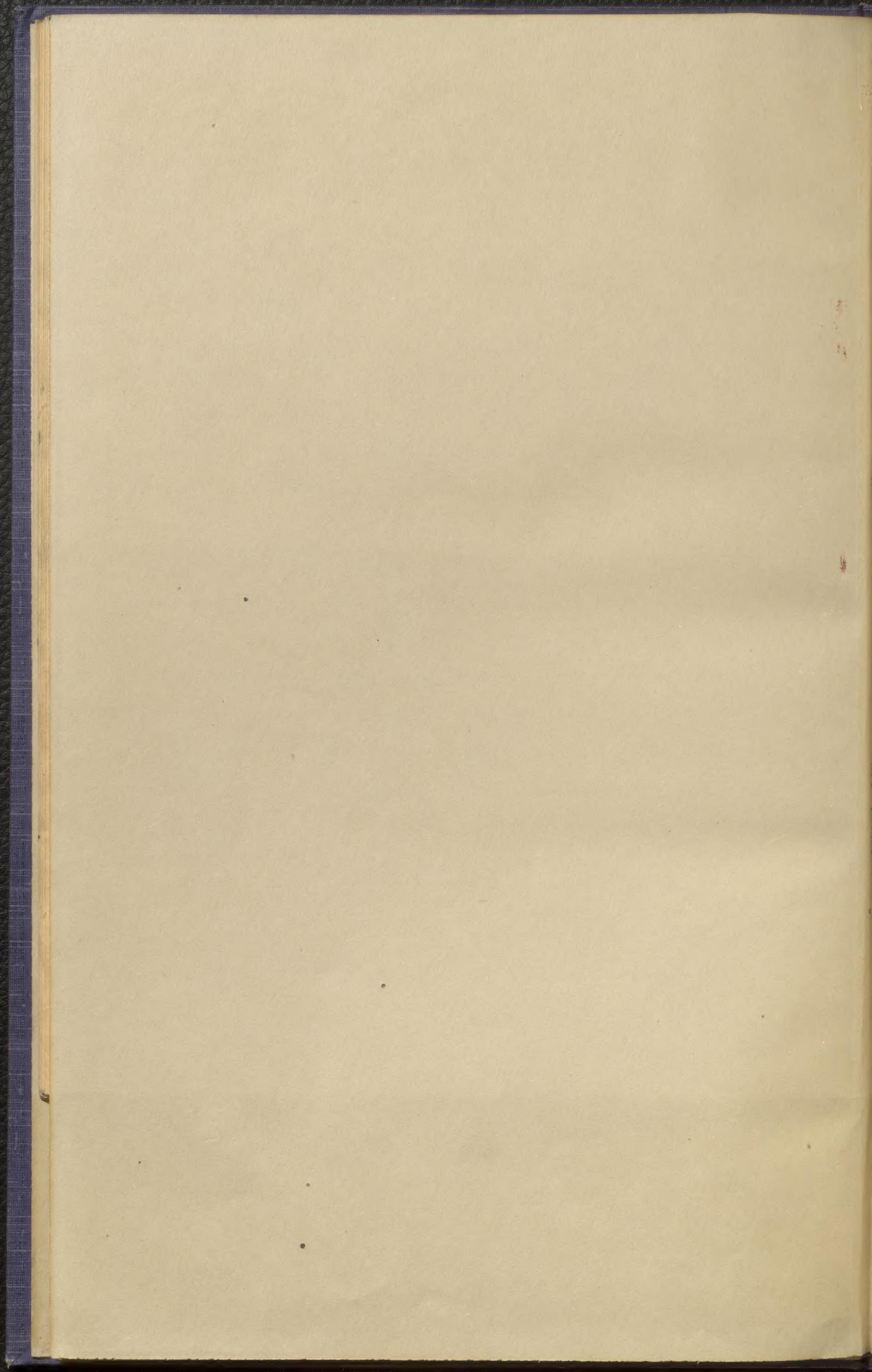
On the practice of the four above-mentioned exercises.

As soon as a man feels the fire of the heart kindled he should first lay upon it all his shortcomings, that is, every vice — not, however, ~~see~~ taking his faults one by one, but making one parcel of all his imperfections he will cast it upon that infinite fire of the divine love, that all may be consumed. Then let him offer liberally, all things whatsoever that God ~~or~~ may require of him in time or eternally. And if at first the sensual nature rebels let him none the less make the offer with his rational will. Then let him demand of God what He is and what

He has. That is, let him first demand and beg
from Him the purest illumination of the mind for
the knowing of himself truly, namely, his own weakness
and nothingness. And further for the knowing fully
the divine pleasure and the doing it faithfully.
To this end he should offer himself with no
reluctance of heart, ~~not~~ as ready in everything
as the shadow which moves to the moving of
the object which casts it. For the divinity is a
light, humanity an object shone upon, our
will a shadow. Thus as the shadow moves
with the motion of what casts it, so our will
must ~~to~~ move in conformity with the life of
Christ. And this is conforming. In this shadow
the most sweet fruit of the Spirit himself
is enjoyed. I sat (says he) beneath the
shadow of Him whom I desired, and his
fruit was sweet to my taste. And so a
man must aspire with all his might towards
conformity with the life of Christ in virtues
demanding, with flashing desires, that God
will deign to adorn his soul with those
same virtues. For virtues are acquired
much more speedily by flaming prayers than
by exercises. From these beginnings, here
briefly stated and as it were collected into

One bundle, a man may ascend through
 unifying love to that uncreated charity which
 is God. So that there the soul, as though
 melted, may receive a kind of impression, as
 from a seal, of all those things which it has
 sought from the Lord. And he shall have
 seen frequent in such practices and shall have
 cleaved herself to them, it were impossible
 that ~~such~~ such a man should not arrive at
 perfection of life. To the praise of our
 Lord Jesus Christ, to whom is honour and glory
 for ever and ever, Amen.

Here end the Exercise of uniting
 love, by brother Henry Herp. A most useful
 guide to those striving after perfection of
 life. Written down by Andrew Boorde,
 through whom I beseech in the bonds of
 charity that you will pour out your
 prayers for him to Jesus.



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